

THE ATTITUDE OF SUBA YOUTH TOWARDS THE SUBA LANGUAGE:

A CASE STUDY OF KAKSINGRI

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REG. NO. C50/66631/2010

**A PROJECT SUBMITTED TO THE FACULTY OF ARTS IN PARTIAL FULFILMENT
OF THE REQUIREMENTS OF THE AWARD OF THE DEGREE OF MASTER OF
ARTS OF THE UNIVERSITY OF NAIROBI**

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DECLARATION

This project is my original work and has not been presented for a degree or any other award in any other University

Sign Arthur J. Mbara Date 2/11/2012

ARTHUR J. MBARA

The project has been submitted for examination with our approval as university appointed supervisors

Sign Okoth Okombo Date 02/11/2012

Prof. Okoth Okombo

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Dr. Ayub Mukhwana

DEDICATION

This project is dedicated to my spouse Hellen Aoko and my parents Mr. and Mrs. Sylvester Mbara for their moral support they gave me. Also not forgetting Kenneth Orieny and Eunice Ogada for their dedication to have the project typed and printed in time. May the Almighty God bless them all.

ACKNOWLEDGEMENT

I am very grateful to my family for the provision of all the necessary resources needed for the research work thus making it a big success.

I also thank my supervisors Prof. Okoth Okombo and Dr. Ayub Mukhwana for all the wonderful advice they gave to me to make this project a success.

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ABSTRACT

The purpose of this thesis is to assess the influence of the attitude of the Suba Youth towards the Suba language. This study is based on the fact that Suba language is faced with extinction due to inability of the Suba youth to demonstrate communicative competence and more so linguistic competence in the language. This study seeks to establish the possible factors that could contribute to this attitude of the Suba youth towards the Suba language so as to establish possible strategies that can be used to revive the already endangered Suba language.

The study will use questionnaires to collect data from the youth. The researcher will also conduct the face - to - face interviews. The questions the researcher will ask the respondents were designed to obtain answers pertinent to research hypotheses (Ricardson, Dohrenwend and Klein 1965:40)

The study is composed of five chapters; chapter one deals with the general introduction to the study composing sections on:

- i). background to the study
- ii). the statement of the problem
- iii). research objectives
- iv). justification of the research
- v). literature review
- vi). theoretical framework
- vii). formation of hypotheses
- viii). scope and limitation
- ix). methodology

Chapter two deals with the data presentation of the study composed of sections on factors that contributed to lack of enthusiasm for the Suba language.

- i). Intermarriage Factor
- ii). Parental Negligence Factor
- iii). Education Factor
- iv). Peer Pressure Factor

- v). Language of the Church Factor
- vi). Leaders Factor
- vii). Prestige Factor
- viii). Minimal Interaction Factor
- ix). Employment Factor
- x). Lack of Books Factor
- xi). Language Complexity Factor
- xii). Inability to cut across Ethnic Boundary Factor

Chapter three deals with statistical data analysis of the factors in chapter two and reveals attitude and what the attitude means to the study. This chapter is composed of:

- i). Intermarriage
- ii). Parental negligence
- iii). Education
- iv). Peer pressure
- v). Language of the church
- vi). Leaders
- vii). Prestige
- viii). Minimal Interaction
- ix). employment
- x). Lack of books
- xi). Suba was complex
- xii). inability of Suba to cut Across ethnic boundary

Chapter four deals with research findings of the study on the basis of the data analysis of the factors captured in chapter three.

Chapter five deals with the summery, the general conclusions of the study ad recommendations for future study. It is composed of sections on;

- i). summary
- ii). conclusions
- iii). recommendations

CHAPTER ONE

1.0. Introduction

Suba language is spoken by Suba people (Abasuba) whose origin is traced back to the bantu language speakers. They migrated into Kenya from Uganda due to conflicts based on the art of sorcery they allegedly meted on the Baganda. It led to king Kabaka's decree of their removal and subsequent cruelty of other kabakas on them based on forced labour, killing and slavery and these led to their complete migration in their present day homeland. **KIE (second edition: 1993)**

In Kenya they settled in Mfangano Island, Rusinga Island while others crossed and settled on the mainland that is Kaksingri and Gwasi. They have since been assimilated by the Luos and have taken to their culture making their identity unrecognizable from the Luos. **Okoth Okombo(1999)**

Geographically Suba people occupy four regions; that is Mfangano region, Gwasi region, Mbita region and Kaksingri region.

Kaksingri region being an area of concern in terms of research topic covers an area of 309.7 Kilometers squared. It is bordered by other regions: to the north is Mfangano region, to the south is Lambwe region, to the east is Mbita region, and to the west is Gwasi region. **(Divisional Map)**

According to the government records of the latest population census done in August 2009, Kaksingri region has a population of 37,893 people and a household of 8,065, out of the total population there are 18,477 males and 19,416 females. However the youth which presumably constitute more than half of the population figure are not exhaustively expressed by the population figure.

1.1 Background to the study

According to Millie Odhiambo (Daily Nation; November 19th 2010) the endangerment of Suba Language is the giving way of Suba Language to the dominant Luo Language "..... I came to know about it after reading some documentation my grandfather made. He once helped organize a meeting to discuss concern among elders that their ancestors tribe was losing its identity" She cited the giving of Luo names to Suba children as one of the indicators of her claim. According to Anahit of Unesco (Daily Nation; November 19th 2010)

language endangerment can be as a result of external as well as internal forces with attitudes and choices of speakers playing a major role. External or educational subjugation while internal forces are mainly related to negative attitude of speakers towards their own language, “Languages generally disappears when its speakers disappear or when they shift to speaking another language – often a larger by a more powerful group.”

Muthora (2004) quotes Wardhaugh (1986:46) that factors such as occupation, place of residence, education, income and ethnic origin among other are related directly to how people speak. He claims that the concept of the “new” versus the “old” also affects the language attitude. The term “new” according to Muthora (2004) is used to describe a mode of speech considered more appealing, more fashionable and more progressive while the term “old” is used to describe on out dated, conservative or threadbare mode of speaking that has lost its lust especially as a language of socialization. Rottland and Okoth Okombo (1992: 276- 80) quotes Ayot as having identified three factors that could have contributed to language shift i.e. from Suba language to Dholuo.

1.1.1 Intermarriage Factor

Ayot claims that the shift towards Dholuo from Suba language began with the adoption of Luo proper names. He claims that this is a feature that has been observed elsewhere as an early sign of language shift. It extended to practices and gradually spread to all spheres of life (pp: 276). This is observed in the Abasuba girls married in Luo land were forced to practice only Luo customs and give up their own; a practice which was not applicable to Luo girls married in Suba land.

1.1.2 Politics Factor

Ayot factors in the good mastery of Dholuo as one of the qualifications to becoming an administrator in the colonial era. He claims that Obar who was fluent in Dholuo was in 1900 appointed the first colonial chief of Rusinga and Mfangano. He consolidated his control by dismissing the traditional council of elders and replacing them by young men who spoke Dholuo.

1.1.3 Religion and Western Education Factor

Missions stations were founded in Luo land. The medium of communication in the mission stations was basically Dholuo. According to Ayot access to the western education and religions teaching, it was inevitable to learn to speak Dholuo. According to Okoth Okombo

and Kembo sure (1992) competence and usage of Suba language among the Suba people was lacking. There was a steady decrease in the acquisition of Suba language as the first language. According to the data they collected, less than a quarter of those under the age of 25 had learned Suba as their first language (pp: 278). Out of the 15 persons which constituted 26% who were said to be monolinguals only 2 could speak in Suba language while 13 could speak Dholuo. Their survey revealed that there was a dominant multilingual with the combination of Suba + Dholuo + Kiswahili. So according to Okoth Okombo and Kembo Sure, there was an expectation in the decrease of Suba usage and the corresponding increase of Dholuo usage starting with the family unit and proceeding to wider areas of communication (pp: 278).

The statistical result revealed that Suba language was a symbol of Subaness and named the language as the main feature that distinguished Suba from Luo. This attitude was shown in the manner of language preference i.e Suba ranked first, Kiswahili ranked second, Dholuo ranked third and English ranked fourth.

The report revealed considerable differences in Suba as the first language learned in different regions: Muhuru 74.6%, Kaksingri 57.0%, (Gwasssi 45.5% , Suna 41.7 % Mfangano 39.3% and Rusinga 8.3%. According to Okoth Okombo and Kembo Sure, the differences in percentage could be attributed to their positions relative to the main stream of Luo expansion. Comparatively Muhuru is by far the strongest and Rusinga by far the weakest area in terms of Suba linguistic vitality and there is decrease of Suba competence with the younger people in relation to older people.

Ethnologue (Thirteenth Edition) statistic of Suba is given in both Kenya and Tanzania: 129,000 in Kenya (1991), and 30,000 in Tanzania (1987). There is an assertion that among the Suba living in Kenya there is vigorous use of Suba Language in Kaksingri and Mfangano Island. Majority use Dholuo as a second language (pp: 295). This trend was a sign of language loyalty amongst the Suba people.

According to Africa Voices (2001) Linguistic competition is highlighted. Vic webb and Kembo Sure assert that it is a situation where there is a relationship between a dominant language and a dominated language (pp: 110). It is pointed out that it is not an issue to do with the two languages as such. It is the users of the language in question that are threatened. An example of such a situation is drawn from South Africa where there is a great deal of

conflict between Afrikaans and English. There is element of refusal by some speakers of Afrikaans to speak English as an effort to keep Afrikaans pure i.e free from English. Webb and Kembo Sure claim that the following are probable contributing factors to language attitude:

1.1.4 Politics Factor

In 1994 purely for political reasons the ruling politicians created an administrative district – Suba as an encouragement to Suba people to rediscover themselves as Suba who have since regarded themselves as Luos (pp: 116) The government went further and instituted the following to restore the indigenous suba community:

a position of suba language was provided on the national radio.

establishment of panel at Kenya institute of Education to design a Suba syllabus and teaching materials to be used in primary schools and

quarter system for the entrance to teacher – training colleges was created for candidates from Suba.

Kembo Sure and webb assert that English was a medium of instruction in formal education system is supported by the legal and political structures of the county. It dominates Kiswahili which is popular choice for informal communication, and Dholuo which is being eroded by the official language, and is allocated limited communicative space in public life by government policy.

1.1.5 Education Factor

Many parents of school going children prefer English to be used as the medium of instruction in the education system as it is in the interest of their children that this should happen. The argument is that the feeling of a school – leaver who is competent in the language regarded as “international” stands a better chance in the economic sense than who is not (pp:115).

1.1.6 Socio – cultural Factor

Webb and Kembo Sure point out how language gains prominence in different environment of use. In their argument concerning this language phenomenon they use an anecdote that involves two teenage boys born of parents from different ethnic backgrounds i.e Suba and

Luo. Due to education the two boys learned English, French, and Kiswahili as the subjects taught in school.

Dholuo and Suba which are mother native language and fathers native language respectively are not well mastered but could speak it (Dholuo) with the hesitancy of foreigners (pp:111). So according to Webb and Kembo Sure the following are the repertoire of the boys:

the best mastered language was English and was used both within and outside home environment for written and spoken communication.

Kiswahili, though mastered was informally used in restricted areas.

Dholuo was spoken at a basic level just to enable them to get by. Due to low proficiency they could not use it for written communication but could code switch it with English as they talk to their parents.

Suba which is their father's native language is spoken neither by the boys nor their parents. However the father still identifies himself as a Suba and would like his sons to be identified likewise (pp.112)

In deliberate effort by the parents to use Dholuo at home to maintain the language prominence so that the boys do not lose the linguistic aspect of their cultural identity was challenged by the learned foreign languages purported to be more prestigious.

1.1.7 Political – economic Factor

According to Webb and Kembo Sure, language is considered vulnerable to the economic status of its speakers. "Economically and politically weaker community becomes bilingual; in situation of language choice, there is an increasing preference for the stronger language so that the weaker ones is used for fewer functions and in fewer domains (pp:114)".

Webb and Kembo Sure assert that the weaker language becomes stigmatized and its speakers who use it as their first language lose faith in it and regard it as worthless and not appropriate for significant function. Children born into the community that has lost faith in its language don't readily acquire their parents' language.

Wardhaugh (An Introduction to Sociolinguistics: Fourth Edition) sees language shift as dictated by the user, occasion, and for what purpose in a bilingual community (pp:59). He claims that language choices are part of the social identity one claims for oneself. He uses

Indonesian graduate students and their families living in the United States. He claims that among the students nine different languages could be spoken depending on where, when and for what purpose.

He claims that:

Javanese was used only with intimates

Dutch was mainly used as a resource i.e vocabulary

English was used for academic purposes

Indonesia was used for everyday conversation to enhance social identity (pp:101).

So according to Wardhaugh, the choice of language is structured at different levels: solidarity, accommodation choice of topic and perceived social and cultural distance.

Hudson, (1980) people used language for social group identification to which they belong. Each individual's view of himself is derived from his view of the social group or groups to which he belongs and self-respect depends, in part, on respect for the group as a whole (pp.197). He claims that speech and respect are directly related.....that everyone whose speech suggests that he has a highly valued characteristic will naturally be highly valued and conversely for characteristics which are held in low esteem (pp.197). So according to Hudson, groups usually define their own speech –forms as better than those of other groups especially groups they are in close contact with.

Stockwell (2002) claims that language attitude inclines towards prestige and stigmatization. He quotes Roger Bell (1976: 147-57) as suggesting several criteria by which prestige in which a code is held can be measured.

Standardization: whether the variety has been approved and codified into a dictionary and grammar by institutions.

Validity: whether the code is used by the living community speakers or whether the language is dead or dying.

Historicity: whether the speakers have a sense of the longevity of their code.

Reduction: whether speakers consider their code to be a sub-variety or a full code in its own right

Unofficial norms: whether speakers have a sense of “good” and “bad” varieties of the code (pp.13.14)

Stokwell attributes these measurements of language stigmatization to behavioral, educational and governmental consequences.

Bourhis et al (1981) claims that language attitude can be analyzed through language perception and group identity perception. In language perception, he says that the main concern is on how highly regarded is the local language. In group identity perception, however, what is looked into among others is how frequently the local language is used in places of religion, religious worship and ceremonies.

According to Genoble and whaley (2006) language endangerment is categorized into four levels. Firstly “sudden attrition” occurs when a language is abruptly lost due to the sudden loss of its speakers. This loss may be attributed to disease, warfare and natural calamities among others. Secondly “Radical attrition” is based on political circumstances where speakers stop using their language due to repression and or genocide. In other words speakers do not wish to identify themselves with the language for fear of being persecuted. Thirdly “Gradual attrition” is the relatively slow loss of language due to language shift away from local language in favor of a language of wider communication. It is eminent in a bilingual society. Fourthly “Bottom –to – top attrition” is where a language is lost in the family setting and most other domains but widely used in religious and or ritual practices.

Crystal (1941) claims that language needs communities in orders to live. He points out that to preserve the language a total community effort must be involved and not just part of it. He suggests six factors for effective language revival.

- i). **Increase of speakers prestige:** the endangered community needs to make itself felt within the wider community by getting access to the media (pp: 130)
- ii). **Increase in speaker’s wealth relative to the dominant community:** self-esteem of a community is raised depending on its economic strength on the face of the wider community.
- iii). **Increase in speaker’s legitimate power in the eyes of the dominant community:** Political milestones has contributed to the progress of endangered languages i.e in 1981 European Parliament adopted are solution proposing a community charter to deal

with regional languages and cultures and the rights of ethnic minorities (pp.133) among others.

- iv). **Speakers having a strong presence in the education system:** presence of a language in the school system; at primary and secondary levels provides for a wide range of opportunities for children to listen and speak the language. “.....if careful planning has managed to give the indigenous language a formal place alongside the dominant language, the result can be a huge increase in the pupils’ self - confidence.” (pp.136).
- v). **Speaker’s ability to write their language down.** People become so enthusiastic about the writing down of the language and develop a sense of security that once a language is written down it is thereby saved (pp:140)
- vi). **Speaker’s ability in using electronic technology:** an endangered language should be given a public profile through the internet services. The internet along with the growth of faster and cheaper means of travel between locations is altering the scenarios of endangerment (pp.142)

1.2 The statement of the problem.

Ethnologue: thirteenth edition shows population densities of Suba people in different regions and the year of survey: 129,000 in Kenya (1994); 30,000 in Tanzania (1987); and 159,000 in all countries such as former Niger – Congo, former Atlantic – Congo, former Volta Congo among others. The survey shows that there was vigorous use of Suba language in those regions as well as in Kaksingri and Mfangano Island though the majority in Kaksingri and Mfangano use Luo as second language.

According to Rottland and Okoth Okombo (1992) Suba was widely spoken by the Suba people living in different regions i.e. Muhuru, Suna, Mfangano, Kaksingi and are mutually intelligible. According to 1979 population census 58,650 Suba people lived in South Nyanza region i.e. Rusinga, Mfangano, Gwasssi Kaksingri, Suna West, Suna East and Muhuru and spoke Suba language as their first language. According to the survey that was done on both attitudes and relative strength of areas; the language prestige-based attitude was represented by 75 percent while in relative strength of areas, Kaksingri was represented by 57 percent. So according to the earlier research Suba language was widely spoken by the Suba people irrespective of whether they were the youth and or the old.

This phenomenon is presumably the contributing factor of the United Bible Societies (UBS) confidence to do the translation (Bible Translation) into Suba language. In African voices, Kembo – Sure and Vic Webb (2001) present a case study about two teenage boys born of parents from diverse ethnic backgrounds i.e. mother from Luo and father from Suba. The two teenage boys could speak Dholuo, Suba, English, French and Kiswahili with differing degrees depending on formal and informal settings. According to the boys' repertoire as presented by Kembo-Sure and Vic Webb (ibid) was that;

the best mastered language is English

Kiswahili is very well mastered but used in restricted informal areas.

Dholuo is spoken at a basic level that enables them to get by, while

Suba which is their father's native language is spoken neither by the boys nor their parents. However Suba is still spoken by a fair number of people and the father still identifies himself as a Suba and would like his sons to be identified likewise.

So the earlier research gives strong expectations that the Suba youth are patriotic and or enthusiastic for their language of origin. However, according to the result of the pre-research visit, the researcher made in Kaksingri region to find out how the Suba youth view their own language (Suba), the expectations that were viewed against the earlier research were affected. In other words Suba youth seem not to be enthusiastic for their own language as was in the case of the earlier survey

The new development in language attitude in the Suba youth raised questions in the researcher's mind.

- i). whether the impressions are correct; and if it turns out to be the case, what could be the contributing factor?
- ii). that could there have been a significant change after nearly twenty years from the date of the earlier research to the date of pre-research visit?
- iii). that could it be lack of prestige of the language within the dominant community?
- iv). that could it be lack of the speakers legitimate power in the eyes of the dominant community?
- v). that could it be because the speakers lack strong presence in the educational system?

- vi). that could it be that the speakers cannot write their own language among other questions?

This study therefore, seeks to find out what factors on the ground could lead to the lack of enthusiasm of the Suba youth for their own language of origin and what can be done to save the endangered language.

1.3 Research Objectives

Suba language is in danger of extinction (See Odhiambo Millie in the Daily Nation, November 19th 2010). This phenomenon could be attributed to general lack of enthusiasm the Suba youth and other older people have for the Suba language. It is feared that less than fifty percent of the population according to UNESCO survey can competently express themselves in the Suba language which is a prelude to the extinction of the language. This phenomenon threatens the Suba language. So it is of great fundamental to:

- i). establish whether the attitude of the Youth in Kaksingri tend to be negative toward the Suba language.
- ii). find out certain concrete facts that could have led to the development of the lack of enthusiasm of the Suba youth towards the Suba language.
- iii). find out what relevant remedies that could be put in place to revive the Suba language which is endangered.

1.4 Justification of the research.

This research of language attitude of the Suba youth towards their own language is necessitated by the fact that Suba language is an endangered language. According to Daily Nation News paper of Friday November 19th 2010, a research that was carried out by UNESCO listed Suba language as one of the endangered languages. The earlier survey nearly 20 years from this time revealed different result compared with the result of the pre-research visit made by the researcher. That is there seems to be lack of interest of the Suba youth in the Suba language. So there is a need to research into the endangerment of the Suba language and the necessary strategies for its revival.

The revival strategies that are identified do not only address the language attitude among the youth of Kaksingri region but also other regions occupied by people speaking the Suba language who are equally affected by this language phenomenon.

This research will also contribute to the facilitation of government language planning programme.

1.5 Literature Review

Peter Stockwell; (2002) argues that language attitude inclines toward prestige and stigmatization. He quotes (Roger Bell 1976:147-57) as suggesting several criteria by which the prestige (or stigma) in which a code is held can be measured.

- i). **Standardization:** whether the variety has been approved and codified into a dictionary and grammar by institutions.
- ii). **Validity:** whether the code is used by a living community speakers or whether the language is dead or dying.
- iii). **Historicity:** whether the speakers have a sense of the longevity of their code.
- iv). **Reduction:** speakers consider their code to be a sub-variety or a full code in its own right.
- v). **Unofficial norms:** whether speakers have a sense of “good” and “bad” varieties of the code.

Stockwell quotes (Labov) in the survey he carried out in Marther’s Vineyard to find out the degree of language loyalty by the Islanders based on age and geography. His findings were that the fishermen aged between 31-35 years living away from the main tourist centre showed greatest loyalty to the language of the Island as opposed to centralizers comprising those who had been away to college on the main land and then chosen to return. Bourhis et al (1981) provides frameworks within which language attitude can be analyzed; that is language perception and group identity perception.

In language perception the main concern is on how highly regarded is the local language. In group identity perception, however, what is looked in to among others is how frequently the local language is used in places of religion, religious worship and ceremonies.

The Suba language prestige, according to Roger Bells argument can be measured using two criteria: firstly, validity; that whether the language is dead or is dying and secondly; the unofficial norms; that is to say the speakers have a sense of “bad” variety of the code. Language loyalty has also contributed much to the prestige value of the Suba language.

R.L. Trask; Language Change (pp67-9) points out several cases that have contributed to language stigmatization leading to language death. He gives examples of different languages in different parts of the world that have long stopped to exist because of the stigmatization and or prejudice exercised upon the speakers of the particular language by the speakers of another language perceived as superior. This case touches Yahi whose speakers were exterminated by white settlers leaving only one Yahi speaker. After his death Yahi language stopped to exist.

He (R.L.Trask) further argues that language dies when its speakers give up speaking it in favour of some other language. He says that this phenomenon can happen when a language comes into contact with another language which is perceived as being more prestigious. He singles out cases where speakers of a language abandon their language in favour of some other language. He says “Through out human history there have been innumerable such instances of people abandoning their languages in favour of some other languages seen as more prestigious or more useful”

He gives examples of languages that have suffered from this trend of stigmatization. An example of these languages is Summerian; a language which was spoken in summer came to an end after the conquest by the Akkadians. They took to Akkadian abandoning the Summerian.

Suba language is in line with trask argument. It is endangered because active speakers of the language are old people and their population is dying away because of old age leaving the youth which have formed a strong negative attitude towards the suba language in favour of Dholuo.

According to the Daily Nation newspaper of Friday November 19,2010 a research report that was carried out by the United Nations Educational, Scientific and Cultural Organization (Unesco) several languages were listed as being endangered languages. Suba language was singled out as one of the endangered language. It is said to be on the brink of extinction. The report says that though widespread during the colonial and pre-colonial times, the language is

now confined to a few pockets in Nyanza namely the two islands of Lake Victoria: Mfangano and Rusinga and parts of Gwasi regions.

The report says that by 1992 it had roughly 100,000 speakers in the whole Kenya and the number is feared to have reduced even further with deaths as it was only the old who spoke the Suba language.

This research therefore seeks to find out why only the old who speaks the Suba language and not the Suba youth.

According Anahit Minasyan of Unesco's endangered languages programme, language endangerment may be external as well as internal with attitudes and choices of the speakers playing a major role. He says external forces include: military, economic, religious, cultural or educational subjugation while internal forces are mainly related to negative attitude towards its own language. He conclusively quotes, " Languages generally disappears when its speakers disappear or when they shift to speaking another language- often a larger language by a more powerful group.

According to Crawford (2000) and Spolsky (2003) as quoted in *Saving Languages: Grenoble and Whaley* (pp30-31) a language is endangered when formal teaching of children is done in a non-native language and is difficult to combat from within and from without.

Bourhis et al (1981) provides frameworks within which language attitude can be analyzed; that is to say language perceptions and group identity perception.

In language perception the main concern is on how highly regarded is the local language. In group identity perception, however, what is looked into among others is how frequently the local language is used in places of religion, religious worship and ceremonies.

The Fergusonian Impacts Vol. 2: J.A. Fishman, A. Tabouret- Keller et al (pp533,551) attributes language attitude to situation in which language of the non-dominant culture clash may also be the decay of the non- dominant language leading to grammatical simplification and reduction of vocabulary. As this process advances, it may lead to the eventual disappearance of the language.

Women are to blame for the attitude. They make children adopt the majority language (pp.551). It is probable that young people are more inclined to change their language than

older people. The middle class, the leaders of so many attested languages revival is also in the lead in language death.

Mukhwana (2008) attributes class as one of the variables that affects attitude towards language; that it is defined on the basis of socio-economic status as income, occupation, education and some selected materials possessions. He affirmed that class is structured at three levels:

Level one: a class of high class people comprising political group, top military officials and industrial bourgeoisie.

Level two: a class of both Africans and Asians in state bureaucratic apparatuses, trade, transports and construction.

Level three: a class of poorest of all and live in places like Kawangware and their children attend low cost schools.

This study seeks to establish language attitude of the youth in Kaksingri region as may be contributed by socio-economic differences as claimed by Mukhwana (2008)

John M. Muthora (2004) quotes Wardhaugh (1986:46): that factors such as occupation, place of residence, education, income and ethnic origin among others are related directly to how people speak. He further says that the concept of the new versus the 'old' adds to the list the term 'new' is used to describe a mode of speech considered more appealing, more fashionable and more progressive. On the other hand the term 'old' is used to describe an out-dated, conservative on threadbare mode of speaking that has lost its lust especially as a language of socialization this research seeks to find out whether the above mentioned factors can contribute to the negative attitude of the Suba Youth towards the Suba language.

According to the result of the survey conducted by Okoth Okombo and Kembo Sure (Language Death 1992) on the Suba Language the aspects of competence and usage, the attitudes and relative strength of the areas were given prominence.

Competence and usage of Suba Language among the Suba people was lacking. According to the report there was a steady decrease in the acquisition of Suba as the first language. They asserted, according to the data that less than a quarter of those under the age of 25 had learned Suba as their first language (pp 278). Out of 15 persons which constituted 2.6% who were said to be monolinguals only 2 could speak in Suba language while 13 could speak

Dholuo. Their survey revealed that there was dominant multilingual with the combination of Suba + Dholuo+ Kiswahili. Therefore in respect to competence and usage of Suba, according to Okoth Okombo and Kembo Sure there was an expectation in the decrease of Suba usage and the corresponding increase of the Dholuo usage starting with the family unit and proceeding to wider areas of communication (pp278).

The statistical results revealed that Suba Language was a symbol of Subaness and Named the language as the main feature that distinguished Suba from Luo. This attitude was shown in the manner of language preference i.e. Suba ranked first, Kiswahili ranked second, Dholuo ranked third and English ranked fourth.

The report revealed considerable differences in Suba as the first language learned in different regions: Muhuru 74.6 %, Kaksingri 57.0 % , Gwasi 45.5 %, Suna 41.7 % Mfangano 39.3 %, and Rusinga 8.3 %. According to Okoth Okombo and Kembo Sure the differences in the percentage could be attributed to their positions relative to the main stream of Luo expansion. Comparatively Muhuru is by far the strongest and Rusinga by far the weakest area in terms of Suba linguistic vitality and there is decrease of Suba competence with the young people in relation to older people.

According to Ethnologue: (Languages of the World Thirteenth Edition) statistics of Suba is given in both Kenyan and Tanzania: 129,000 in Kenya (1991) 30,000 in Tanzania (1987). There is an assertion that among the Suba living in Kenya there is vigorous use of Suba Language in Kaksingri and Mfangano Island. Majority use Luo as a second language (pp295). This trend was an indication of Language loyalty amongst the Suba people.

According to African voices (An Introduction to the Languages and Linguistics of Africa) competition in Linguistics is highlighted. Vic Webb and Kembo-Sure asserted that it is a situation where there is a relationship between a dominant language and dominated language (pp110). They point it out that it is not an issue to do with the two languages as such. It is the users of the languages in question that are threatened. An example of such a situation is drawn from South Africa where there is a great deal of conflict between Afrikaans and English. There is element of refusal by some speakers of Afrikaans to speak English as an effort to keep Afrikaans pure i.e. free from English elements.

In 1994, according to Vic Web and Kembo Sure, purely for political reasons the ruling politicians created an administrative district – Suba as an encouragement to Suba people to rediscover themselves as Suba who have since regarded themselves as Luos (pp 116). The

government went further and instituted the following to restore the indigenous Suba community:

- i). a position of Suba language was provided on the national radio.
- ii). establishment of panel at the Kenya Institute of Education to design a Suba syllabus and teaching materials to be used in Primary schools.
- iii). quarter system for the entrance to teacher training colleges was created for candidates from Suba.

Kembo Sure and Webb assert that English as a medium of instruction in formal education system is supported by the legal and political structures of the country. It dominates Kiswahili which is popular choice for informal communication, and Dholuo which has been eroded by the official languages and is allocated limited communicative space in public life by government policy.

Many parents of school going children prefer English to be used as the medium of instruction in the education system as it is in the interest of their children that this should happen. The argument is that the feeling of a school-leaver who is competent in the language regarded as “international” stands a better chance in the economic sense than who is not (pp115).

Webb and Kembo Sure point out how language gains prominence in different environment of use. In their argument to assert this language phenomenon an anecdote that involves two teenage boys born of parents from different ethnic backgrounds i.e. to say Suba and Luo is used. Due to education the two boys learned English, French and Kiswahili as the subjects taught in school. Dholuo and Suba which are mother’s native language and father’s native language respectively are not well mastered but could speak it(Dholuo) with the hesitancy of foreigners (pp111). So according to Web and Kembo Sure the following are the repertoire of the boys:

the best mastered language was English and was used both within and outside home environment for written and spoken communication.

Kiswahili, though mastered was informally used in restricted areas.

Dholuo was spoken at a basic level just to enable them to get by. Due to low proficiency they could not use it for written communication but could code switch it with English as they talk to their parents, while

Suba which is their father's native language is spoken neither by the boys nor their parents. However, the father still identifies himself as a Suba and would like his sons to be identified likewise (pp112). In deliberate effort by the parents to use Dholuo at home to maintain the language prominence so that the boys do not lose the linguistic aspect of their cultural identity was challenged by the learned foreign languages purported to be more prestigious.

Vic Webb and Kembo Sure further claim that languages are considered vulnerable to the economic status of its speakers. Economically and politically weaker community becomes bilingual. In situations of language choice, there is an increasing preference for the stronger language so that the weaker one is used for fewer functions and in fewer domains (pp114). Webb and Kembo assert that in this language phenomenon, the weaker language becomes stigmatized and its speakers who use it as their first language lose faith in it and regard it as worthless and not appropriate for significant functions. Children born in to the community that has lost faith in its language don't readily acquire there parents language, which in essence leads a language to be classed as a endangered one.

Wardhaugh (An Introduction to Sociolinguistics- fourth edition) sees, language shifts as dictated by user, occasion and for what purpose in bilingual or multilingual community (pp95). He claims that language choices are part of the social identity one claims for oneself. He uses Indonesian graduate students and their families living in the United States . He claims that among the students they knew nine different languages which they used depending on where, when, and for what purpose. For example, he says that Javanese was used only with intimates, Dutch was used as a resource i.e. vocabulary, English was used for academic and Indonesia was used for every day conversation to enhance social identity (pp101). Wardhaugh quotes "Lambert (1967)" study reports on the reaction of Canadian men and women, both English and French speakers to subjects who spoke English on one occasion and French on another. The report says that English and French listeners reacted more positively to English guises than French guises. That is the French speaking females were viewed as more intelligent, ambitious, self confident, dependable among others. The English speaking males were perceived as kind, dependable and entertaining (pp111). So Wardhaugh claims that the choice of language is structured at different levels i.e. solidarity, accommodation, choice of topic and perceived social and cultural distance.

According to Hudson, (1980) people use language for social group identification to which they belong. Each individual's view of himself is derived from his view of the social group or groups to which he belongs and self- respect depends in part on respect for the group as a whole (pp197). He asserts that speech and respect are directly related '... that any one whose speech suggests that he has a highly valued characteristics will naturally be highly valued and conversely for characteristics which are held in low esteem (pp197)'. So according to Hudson groups usually define their own speech- forms as better than those of other groups, especially groups they are in close contact with.

According to Genoble and Whaley (2006) language endangerment is categorized into four levels: firstly 'sudden attrition' occurs when a language is abruptly lost due to the sudden loss of its speakers. This loss may be attributed to disease, warfare and natural calamities among others. Secondly 'radical attrition' is based on the political circumstances where speakers stop using their language due to repression and or genocide- in other words speakers do not wish to identify themselves with their language for fear of being persecuted.

Thirdly 'gradual attrition' is the relatively slow loss of language due to language shift away from local language in favour of a language of wider communication. This case of language loss is eminent in bilingual societal set up. Fourthly 'bottom -to-top attrition' is where a language is lost in the family setting and most other domains but widely used in religious and or ritual practices.

1.6 Theoretical Framework.

This research of negative attitude of Suba youth towards Suba language will use social psychological theory for data analysis.

The social psychological theoretical framework according to Lambert, attitude towards a particular language are taken to be the attitudes towards the speaker of that language. The learner's ethnocentric tendencies and his or her attitudes towards the other group are believed to determine his or her success in learning the new language. His or her motivation to learn the language is thought to be determined by his or her attitudes (see Lambert 1963: 114)

The social psychological theoretical framework emphasis's on the individual and his or her display of attitude towards the in-group or out- group which are directed by the integrative motivation. That is the learner is oriented to learn more about the other cultural community as if she/he desires to become a potential member of the other group.

Within social psychological working framework, Giles and Sebastian (1982) developed a model which covers vitality to provide a more comprehensive set of parameters. Vitality depends on the social status of the language speakers and the distribution of its speakers in the speech community. This principle also applies to the present study.

1.7 Formation of Hypotheses:

Guided by the objectives of the research and the theoretical framework discussed in section 1.5. above, the following hypotheses can be made:-

- i) Lack of enthusiasm in Suba Language by the Suba Youth in Kaksingri region is as a result of peer pressure.
- ii) That lack of enthusiasm in Suba Language by the Suba Youth in Kaksingri region is due to parents negligence of the Suba Language
- iii) That female Suba Youth in Kaksingri region has much less enthusiasm in the Suba Language compared with the male Suba Youth in Kaksingri region.
- iv) That intermarriage between Suba community and Luo Community is to blame for lack of patriotism of the Suba Youth in Kaksingri region about the Suba Language.

1.8 Scope and limitation:

This research of attitude of the Suba Youth towards the Suba Language covers only the Kaksingri region. It does not cover other geographical regions that are occupied by Suba speaking people like Gwasi, Mfangano, Rusinga, and informed study of the language attitude will be carried out in Kaksingri region.

The region is a representative in the sense that it provides for opportunities for studying language attitudes in a wider geographical region; for instance Homa-bay region.

There were some problems encountered in the present study. Firstly, the case study can be expensive and time consuming. It even required participant's payment. Fewer participants were used to collect data against the initial expectation due to the underlying fact that incase study, data is collected over a period of weeks and even months. Secondly, the adverse effects of weather on the infrastructure. Road network was badly damaged by heavy rains making other data collection centres not easily accessible. It even caused delayance in data

collection against the specified time frame. The bus-fare was hiked forcing the researcher to use more money than the anticipated amount.

1.9 Methodology.

The researcher will do a case study in Kaksingri region because it is the preferred strategy for when 'how' 'and' 'why' questions are being posed, when the investigation has little control over events, and when the focus is on the contemporary phenomenon within some real-life context (yin 1989). Therefore the desire for the present case study is to understand language attitude as a social phenomenon. The researcher will use a case -study because case-study explains the casual links in real life interventions that are complex and are used to explore those situations in which the intervention being evaluated has no single set of outcomes. Therefore data collection employed by the present study is based on the use of questionnaire and interviews which will display the nature of open-endedness.

The researcher will firstly visit the library to find out about the history of a general language, attitudes. The study will use questionnaires, interviews, observations and discussions to get the insights into the language attitude by the Suba Youth in Kaksingri region. The researcher will carry the informal discussion with the people the researcher feels are qualified to comment on the language matters of the Suba youth in Kaksingri region.

The researcher will purposively select the youth population of the area to be studied. This trend is necessitated by variables as time, money and accessibility.

The age range that will be covered for the research purpose is between 18 years and 35 years. This age bracket is vital for the research purpose because it holds valuable information. It is also within the context of Kenya that at the age of 18 years one is considered an adult and therefore can actively make decisions like the ones on language attitude by the suba youth.

The researcher will design two phases of the study: First phase will be to gather information on language attitudes and as such will assist the researcher in selecting respondents, the kind of items to be included in the questionnaire and the best method to administer the questionnaire. Second phase of the study will be main interview which will be done by the researcher and research assistant who will help in gathering information when the researcher is busy elsewhere. This interview will be to gather more data needed for the study.

The interview will be conducted in homes and will take a minimum of ten minutes with each respondent. Questionnaire items will be discussed in a more liberal way and will be used to

probe responses from the respondents and to give them a chance to give their views which they could not give during the interview session.

In so doing these, the study is out to ascertain whether a particular attribute is related to the less enthusiasm the Suba Youth in Kaksingri region have for the Suba Language.

CHAPTER TWO

DATA PRESENTATION

2.0 Introductions

The field research was based on a case study in Kaksingri West Location with a total population of 50 youth within the age bracket of 18-35 years. This age bracket was vital for the research purpose because it held valuable information regarding the research objectives. Besides that it was also within the context of Kenya that at the age of 18 years one was considered an adult and therefore could actively express opinions like the ones on language attitudes by the Suba Youth.

The data obtained from the respondents through the questionnaires and face - to - face interviews which I carried out with them showed that majority of the total population lacked interest in the Suba language.

In this section I have not presented individual responses from all the 50 respondents because I looked at the shared ideas and worked them out in terms of either numbers or percentages. I chose the interviewees through stratification for relevance and accuracy of the intended information.

2.1 Intermarriage

Intermarriage is not a language attitude in itself. However, the Suba Youth considered it as one of the factors that could have contributed to the apparent lack of enthusiasm for the Suba language by the Suba Youth. Out of the 50 respondents 49 of them claimed that Luo ladies married to Suba men usually gave Luo names to children born of them. The children could be named after the dead or the living relatives, and according to time and or events associated with their birth. They also learned Dholuo as their first language. Almost all the family discussions were carried out in Dholuo. They felt they were then Luos, not Suba any longer: An attitude that made them to learn to speak Dholuo but not Suba language.

I carried out face - to - face interviews with 10 married respondents. 9 of the respondents showed responses that intermarriage contributed much to the lack of enthusiasm for the Suba language by the Suba Youth. They claimed that they felt like they were Luos. The attitude formation of feeling like they were Luos made them to learn to speak Dholuo rather than Suba (See Rottland and Okoth Okombo (1992:276).

Table 1: Responses in intermarriage factor

Total No.	No. Positive	% Positive	No. Negative	% Negative
50	1	2	49	98

As indicated in the above table it is evident that intermarriage factor contributed much to the formation of less enthusiasm for the Suba language by the Suba youth. It ranks first in strength.

2.2 Parental Negligence

Suba Youth in Kaksingri location claimed that the apparent lack of enthusiasm for the Suba language by themselves was because their parents did not devote their time in teaching them the Suba language. The language attitude held by the parents could be that Suba was not useful and therefore could not use in interactions with other children.

During the face - to – face interviews I carried out with married couples 8 of the 10 couples showed negative responses: that they hardly taught their children to learn to speak Suba language.

The following was the conversation in part;

Researcher : Do you teach your children to speak Suba?

Respondents : No, we don't because children from other families around all speak Dholuo.

Researcher : What is your opinion about teaching your children to learn to speak Suba?

Respondents : It is of no use teaching them the Suba language because they will hardly use it with children from the neighbourhood.

From this conversation, parents regarded the Suba language as a language not worthy to be taught to children. Out of the total population of 50 respondents 42 responses indicated that parents were to be blamed for the lack of enthusiasm for the Suba language by the Suba Youth. Parents held the attitude that Suba language could not be used in interaction with other children.

Table 2: Responses in parental negligence factor

Total No.	No. Positive	% Positive	No. Negative	% Negative
50	8	16	42	84

The percentage that constitutes the less enthusiasm for the Suba language is an indication that the parental negligence factor ranked second in contributing to negativity towards the Suba language by the Suba youth.

2.3 Education

Language in education is not an attitude but it was a factor that made the Suba Youth to develop certain attitude towards the Suba language. Out of 50 respondents 27 indicated that language in education was a factor. They held the attitude that Suba language was not useful at formal learning institutions. They claimed that they mostly speak English and Kiswahili while in school and even during holidays and on weekends.

In a short face - to – face interviews, I held with the respondents and they claimed that they would rather speak Dholuo besides English and Kiwahili as it was a language of instructions during their lower primary education. Dholuo compared with Suba was more useful as it was in written text which they could read.

Table 3: Responses in language in education factor

Total No.	No. Positive	% Positive	No. Negative	% Negative
50	23	46	27	54

In relation to other stated factors the table above shows that education factor ranked eighth in strength in contributing to less enthusiasm for the Suba language by the Suba Youth.

From the responses as indicated here, language in education as a factor contributed to the negatively held against the Suba language by the Suba Youth in kaksingri (see also Vic Webb and Kembo-sure 2001:115).

2.4 Peer Pressure

Suba Youth held a negative attitude about the Suba language because they perceived it as a language of the old and was not useful in the contemporary life (See also Muthora 2004). Majority of the responses i.e. 33 out of 50 respondents claimed that they were ridiculed by their peers when they attempted to speak the Suba language as they were being associated with the old. So they lost interest in learning to speak Suba and became negative towards it. This attitude was detected in a short face – to – face interview I held with them to get the insight of their claim. The following was the interview in part:

Researcher : Do you speak Suba in your family?

Respondents : Yes, we do occasionally but I don't try it when I'm among my acquaintances.

Researcher : Why is that so?

Respondents : Because they will definitely laugh at me and associated me with the old people.

The Suba Youth therefore developed negatively towards the Suba language because of the peer pressure they experienced amongst themselves.

Table 4: Responses in peer pressure

Total No.	No. Positive	% Positive	No. Negative	% Negative
50	17	34	33	66

As indicated in the above diagram peer pressure as a factor contributing to language attitude among the Suba Youth ranked fifth in relation to other factors.

2.5 Language of the church

Majority of the responses revealed that the Suba Youth were negative towards the Suba language because it was not useful in their places of worship. 28 respondents out of total 50 respondents claimed that nearly all the church summon they had attended were carried out in Dholuo. Out of the 28 respondents who showed negatively towards the Suba language 26 claimed that they could not even read the Suba bible because of their low ability to read the language. So instead they mostly read the Luo version for better understanding. In comparison, therefore Dholuo was more useful than Suba language in places of worship.

Table 5: Responses in language of the church

Total No.	No. Positive	% Positive n	No. Negative	% Negative
50	22	44	28	56

The table indicates that language of the church ranked seventh in strength as a contributing factor to language attitude among the Suba Youth.

2.6 Leaders

Minority of the responses were negative towards the Suba language because of what they claimed to have been contributed by leaders. 19 respondents out of total 50 respondents showed negatively towards the Suba claiming that Suba was not useful because it could not be used in interaction between the leaders and the local people (subjects) during public gathering.

The attitude detected from their claim was that Suba language was perceived as having lost its usefulness in interaction between leaders and the public and therefore made the Suba Youth to develop negativity towards the Suba language.

Table 6: Responses in attitude associated with leaders

Total No.	No. Positive	% Positive	No. Negative	% Negative
50	31	62	19	38

The table shows that leaders did not contribute much to the language attitude formation among the Suba Youth. It ranked tenth in strength.

2.7 Prestige

The majority of the responses showed a negative attitude towards the Suba language i.e. out of the total 50 respondents, 40 respondents were negative towards Suba. The attitude detected in their claims were that;

- i). they felt like they were completely Luos.

- ii). Dholuo was more prestigious than Suba.
- iii). in comparison, Suba was boring.
- iv). everything coming from the Luos was prestigious.

Out of the 40 respondents:

- i). 6 felt like they were completely Luos.
- ii). 25 identified themselves with Dholuo as prestigious language.
- iii). 4 claimed Suba was boring.
- iv). 5 claimed that everything from the Luos was prestigious.

The following conversation, in part, during a face-to-face interview was a manifestation that the Suba Youth has developed the attitudes that:

- i). they were Luos, not Suba any longer.
- ii). Suba had little prestige compared with Dholuo.

Researcher : Why do you say you feel like you are completely Luos?

Respondents : There are no differences in the structure of homesteads, naming of children, burial ceremonies among others as cultural practices.

Researcher : How about Suba language; a language of your origin?

Respondents : We usually regard Dholuo as more prestigious than Suba because we completely copy the lifestyle of Luos.

The negative attitude was associated with the feeling that Suba was a bad variety (See also Roger Bell 1976:147-57 and Hudson 1980:197).

Table 7: respondents in prestige

Total No.	No. Positive	% Positive	No. Negative	% Negative
50	10	20	40	80

The table indicates that in position of strength language prestige as a factor ranked third. It had great influence on the Suba Youth in the formation of language attitude.

2.8 Minimal interaction

Out of the 50 respondents, 7 of them were negative towards Suba owing the minimal interaction between them and their parents. I identified one parent respondent from the seven

responses who showed negative attitude towards Suba and interviewed him. The following was the interview in a dialogical form:

Researcher : Do you speak Suba with your children?

Respondent : I don't usually do because they spend most of their time in school where they speak either English or Kiswahili.

Researcher : But what language do you speak with them when they come back home?

Respondent : Dholuo

The attitude revealed in the conversation was that Suba was of little use in comparison with Dholuo and other languages used in school as media of instruction so monitory of the Suba Youth developed negative attitude towards the Suba language because Dholuo was the dominant language in the family set up and was considered more useful than Suba.

Table 8: responses in minimal interaction

Total No.	No. Positive	% Positive	No. Negative	% Negative
50	43	86	7	14

Minimal interaction ranked tenth in strength to influence the Suba Youth to be less enthusiastic for the Suba language.

2.9 Employment

The majority of the responses claimed that negative attitude towards Suba was because of place of work. In other words 26 respondents out of total 50 respondents claimed that either official language(s) or a language of wider communication was mostly in use. It was an indication of the attitude that Suba language was not useful in work places and or in places that required a language of wider communication. So in comparison with English, Kiswahili and Dholuo, Suba was a not useful in work places thus making the Suba Youth to develop negative attitude towards it.

Table 9: Responses in employment

Total No.	No. Positive	% Positive	No. Negative	% Negative
50	24	48	26	52

Employment as a factor contributing to language attitude among the Suba Youth ranked ninth in terms of strength.

2:10 Lack of books

The majority of the Suba Youth were negative towards the Suba language because they had formed an attitude that Suba had not enough literature i.e. written text. 29 respondents of the total 50 respondents claimed that books that were once used to teach Suba had all been abandoned and Dholuo books were in use. It revealed the attitudes that Dholuo was rich in literature and was more useful a language in the instructional process in the formal education. So the Suba Youth were negative towards the Suba language because of the attitude formed that as compared with Dholuo. It has not enough written text increase its speaker's enthusiasm for it (see also Crystal 1941:140).

Table 10: Responses in look of enough books

Total No.	No. Positive	% Positive	No. Negative	% Negative
50	21	42	29	58

The table indicates that lack of enough books ranked sixth in strength in contributing to language attitude formation among the Suba Youth.

2.11 Suba was complex

Two respondents of the total population demonstrated an attitude that Suba was a complex language compared with Dholuo. They claimed that it was difficult to get the correct pronunciation each time they tried to say a word in Suba. So the attitude of suba being a complex language made them to be negative towards it.

Table 11: Responses in Suba was complex

Total No.	No. Positive	% Positive	No. Negative	% Negative
50	48	96	2	4

The table indicates that language complexity as contributing factor ranked lowest. it is twelfth in strength

2.12 Inability to cut across ethnic boundary

The majority of the respondent's i.e. 39 respondents out of the total of total 50 respondents showed negative attitude towards the Suba language. They claimed that Suba was a language confined to only a few pockets of people whom they referred to as the 'old' and that it was not a language used for wider communication. (See also Daily nation November 19, 2010). The Suba Youth held the attitude that Suba represented the past, not modernity and it was a limiting language. That is to say Suba was limiting due to its non-sue as a language of wider communication among Dholuo speakers in relation to Dholuo. These attitude were revealed in their claim during the face-to-face interview of the 10 respondents interviewed 8 interviewees exhibited the attitude that Suba represented the past and was associated with the 'old' while 2 interviewees indicated the attitude that Suba was limiting. The remaining 29 respondents whom were not interviewed had indicated, on their questioners, the inability of Suba to cut across ethnic boundaries.

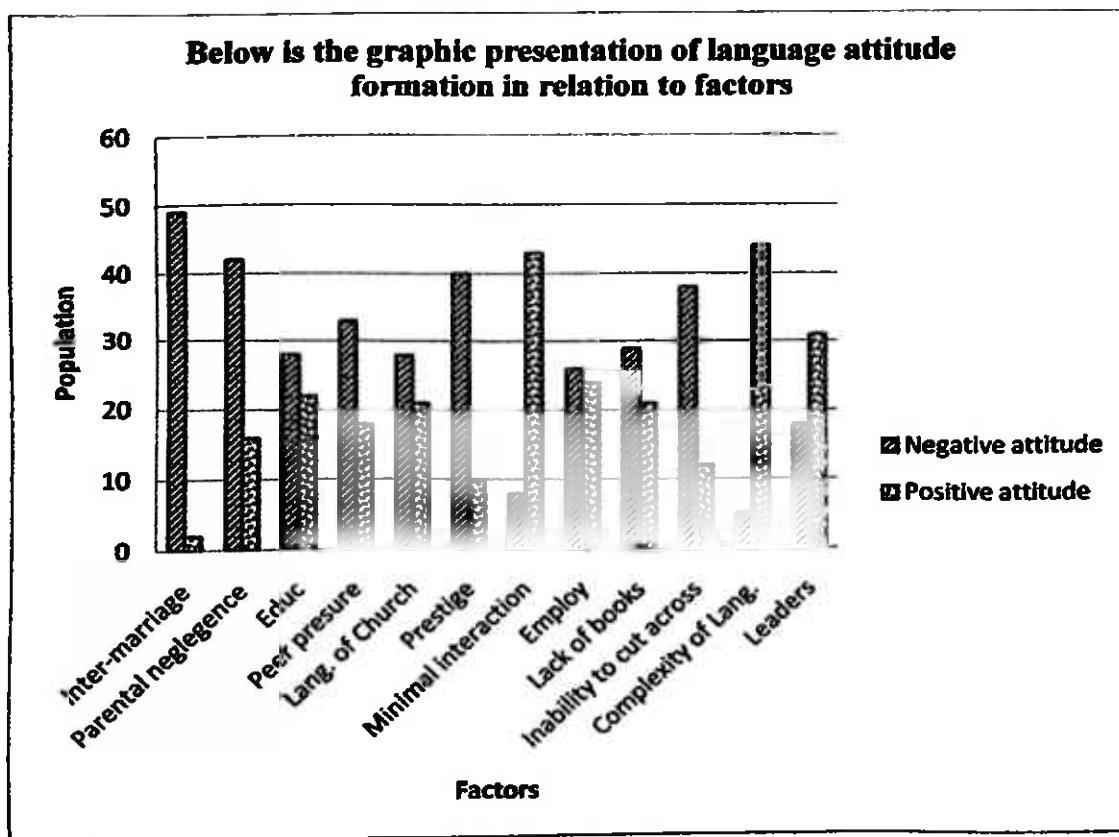
The Suba Youth therefore developed negativity towards the Suba language beaus they held the attitudes that Suba was limiting and represented the post.

Table 12: Responses in inability of Suba to cut across ethnic boundary

Total No.	No. Positive	% Positive	No. Negative	% Negative
50	11	22	39	78

The table indicates that Suba language being a language that could not cut across ethnic boundary contributed substantially to the language attitude formation. It ranked fourth in terms of strength

Below is the graphic presentation of language attitude formation in relation to factors:



The table below shows the general attitude formation both in no. and %.

Total No.	No. Positive	% Positive	No. Negative	% Negative
50	21	42	29	58

Conclusion

The language attitudes formed towards the Suba language by the Suba Youth: that Suba was not useful, that Suba was too complex, that Suba was limiting among others were due to certain factors: Intermarriage, Prestige, Peer Pressure among others. So due to the attitudes formed, the Suba Youth opted to speak Dholuo at different levels of discourse.

CHAPTER THREE

DATA ANALYSIS

3.0 Introductions

Social psychological theory was used to analyse the language attitudes detected from the respondents through short face-to-face interviews. It claims that attitudes towards or particular language are taken to be the attitudes of the speaker towards that language. Therefore, the learner's ethnocentric tendencies and his or her attitudes towards the other group are believed to determine his or her success in learning the new language (See Lambart 1963:114).

I did not interview all the 50 respondents. The language attitudes exhibited through responses by the selected few interviewees were taken to represent the respondents in a given relevant stratum.

3.1 Intermarriage

It is shown in chapter II that 49 respondents out of the total population of 50 respondents revealed a formed attitude that they felt like they were Luos, not Suba any longer. The number constituted 98% of the total population.

During the face-to-face interview between the researcher and 10 married interviewees, 9 out of 10 interviewees revealed an attitude that they felt like they were Luos. This number constituted 90% of the interviewees. The attitudes developed showed that they were negative towards the Suba language but positive towards Dholuo. It means therefore children born of this married lot would be determined to learn to speak Dholuo. the remaining 1 interviewee which constitute 10% could be assumed to have shown the feeling of Subaness i.e. wanted to identify himself with Suba as a tribe but was likely to be positive towards Dholuo because of the influence of the other 9 interviewees.

Intermarriage though not a language attitude in itself was a major factor that contributed to language shift i.e. from Suba to Dholuo (See Rottland and Okoth Okombo 1999:276-280).

3.2 Parental negligence

Result indicated by the face-to-face interview between the researcher and the married respondents, 8 of the 10 interviewees revealed that they held the attitude that Suba language could not be used in interaction between their children and other children. It meant therefore

that in comparison with Dholuo Suba was not a useful language in their social life beginning from the family unit, to a wider community and so they held negative attitude towards it. This meant that 80% of the married couples preferred their children to learn to speak Dholuo as a language of wider communication.

Parental negligence as claimed by 42 respondents of the total 50 respondents to have led to the language attitude formation among the Suba Youth; that Suba was not a useful language could mean that the legitimate speaker of Suba which constituted 84% of the population had stopped speaking the language. It was an indication that Suba was already endangered (see also Anahit Minasyan, Daily Nation November 19th 2010). Its speakers had shifted to speaking Dholuo whose legitimate speakers appeared to be comparatively larger and more powerful.

3.3 Educations

The formed language attitude: Suba was not a useful language in the formal education system was represented by 54% of the total population. The attitudes shown could mean a number of things:

- i). that Suba was not used as a language of instruction in the lower primary education.
- ii). that Suba was not a language of the catchment area.
- iii). that Suba had no written texts in the formal education system library.
- iv). that Dholuo was used as a language of instruction in the lower primary education apparently because it was the language of the catchment area.
- v). that it was in the interest of the learners to learn to speak Kiswahili and or English as international languages for economic sense.
- vi). that majority of parents of school-going children prefer English to be used as the medium of instruction in the formal education system.

It means therefore that a lot of effort was put in acquiring and or learning languages that were regarded as useful, but every little or no effort was put in acquiring the language that was otherwise thought as not useful which in this case was Suba.

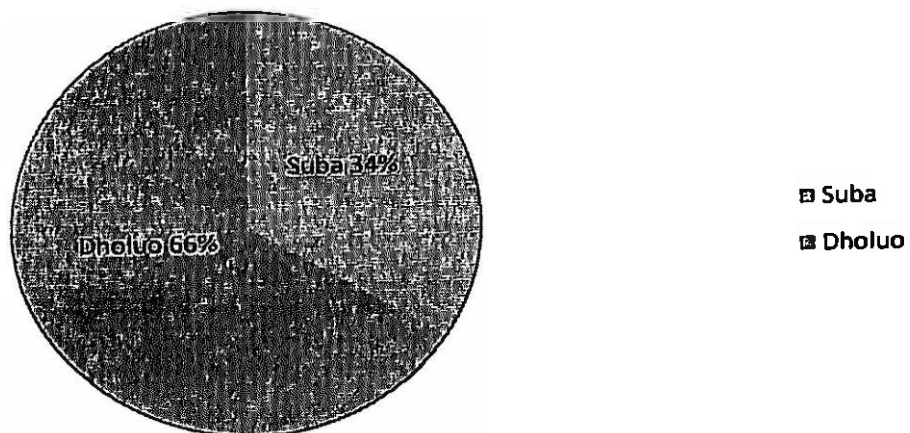
3.4 Peer Pressure

The majority of respondents i.e. 33 respondents which constituted 66% of the total 50 respondents held a negative attitude towards the Suba language claiming that it was a language of the old and was not useful in the contemporary life. These attitudes held towards the Suba language were likely to be manifestations of the following; firstly, Suba would be

no more once all who were regarded as the 'old' and were associated with the language had all died (see also Daily Nation November 19th 2010) leaving the youth who had lost enthusiasm for the language. Secondly, Suba had very few speakers represented by the 'old' as claimed by the youth. Thirdly, Dholuo which was represented by 66% of the Youth (respondents) as a language of choice was considered a language of modernity compared with Suba and was therefore appropriate for use in the contemporary world, fourthly, Suba youth did not want to be associated with the Suba language.

The 66% representation of the Youth (respondents) therefore formed an attitude towards Dholuo as the language of modernity and succeeded in learning it, (Lambart 1963:114).

Statistically and from the data of the study the argument that we are advancing can be shown as thus:

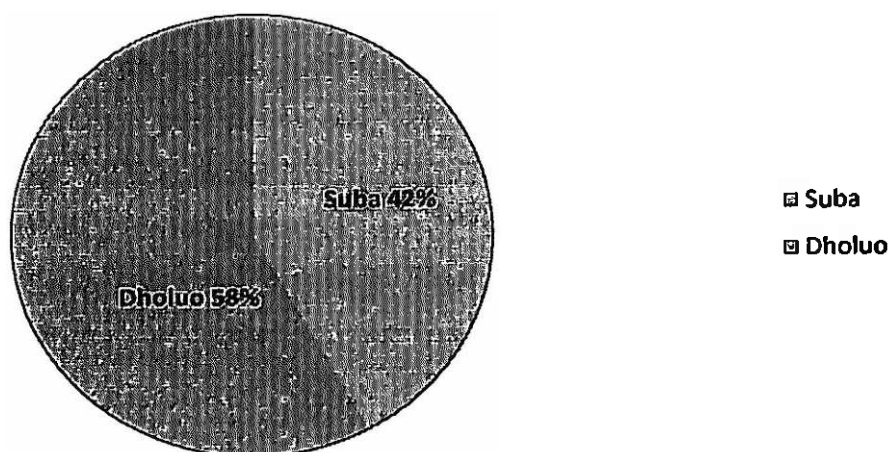


3.5 Language of church

In chapter II data of the study showed that 28 respondents out of the total 50 respondents formed the attitude that Dholuo was more useful than Suba language in places of worship. The figure constitutes 56% of the total population who were negative towards Suba. The attitude detected in the population that constitutes 56% showed; firstly, that Suba was not the preferred language in use, secondly; the only bible used in churches for verse references was that of Dholuo version, thirdly the Suba version (bible) was not popular with the church goers, fourthly; the church ministers carried out all the church activities in Dholuo, and lastly the language of the church catchment area was Dholuo.

The remaining 22 respondents which constitute 44% of the total population were likely to be positive towards Dholuo because of the influence of the larger population (56%). Since Dholuo was the dominant language in carrying out all religious functions, the attitude formed towards it that it was more useful than Suba in such ceremonies made the Youth to lose faith in Suba and didn't readily acquire it (Webb and Kembo-Sure 2001). They put a lot of effort to acquire Dholuo because of the positive attitude held towards it by the majority of its speakers.

Using data from the study the argument can be illustrated as thus:



3.6 Leaders

The data showed that 19 responders out of the total 50 respondents exhibited the attitude that Suba was not useful because it could not be used in interaction between the leaders and the public. This number of respondents constitutes only 38% of the total population who were negative towards Suba. The attitude they showed could mean; firstly, leaders used official language(s) in public places but used Dholuo as a preference at social level, secondly; political leaders usually addressed the public in the language of wider communication and thirdly; leaders who were within the Youth age bracket were apparently not enthusiastic for Suba.

Since this language attitude was represented by only 38% it means that in the Suba context leaders did not contribute much to the formation of negative attitude towards Suba by the Suba Youth. The negativity towards Suba by the Suba Youth was presumably the general positive attitude towards Dholuo that it was the preferred choice in social context.

3.7 Prestige

Among the total 50 respondents, 40 of them (respondents) which constitutes 80% of the total population developed the attitude that;

- i). they felt like they were completely Luos.
- ii). Dholuo was more prestigious than Suba.
- iii). in comparison, Suba was boring.
- iv). everything coming from the Luos was prestigious.

Out of the 40 respondents 6 respondents which constitute 15% showed the attitude that they felt like they were completely Luos. It means they had lost their cultural identity through a complete assimilation such that the sense of Subanness was completely lost. 25 respondents out of the 40 respondents which constitute 62% showed the attitude that Dholuo was more prestigious than Suba. This attitude means that firstly Dholuo was a language of a wider communication compared with Suba. In other words it was used in all spheres of social interactions, secondly Dholuo had literature: an indication that it was there to stay (see also Crystal 1941: 140). This was in contrast with Suba. Thirdly; Dholuo was used as a medium of instruction in the lower primary education and finally Dholuo was associated with modernity as opposed to Suba which was a preserve for the old.

4 respondents out of the 40 respondents which represent 10% of the total respondents that were negative towards Suba showed the attitude that Suba was boring. It means a sense of a 'bad' variety had been developed towards Suba (see Roger Bell 1976: 147-157). The remaining 5 respondents out of the 40 respondents which constitute 13% showed the attitude that everything from the Luos was prestigious. It means that they held the entire Luo community with high esteem. It could be driven by the fact that they (Luos) had a strong presence in the educational system, could write their own language among others. So the 80% of the total 50 respondents who showed negative attitude towards Suba, showed positive attitude towards Dholuo (Lambart 1963:114).

3.8 Minimal Interaction

The attitude that Suba was of little use in comparison with Dholuo and other languages used in school as media of instruction was shown by 7 respondents out of the total 50 respondents. This number of respondents constitutes only 14% of the total population. The attitude means that firstly; Suba was not taught as first language because it was not in the school curriculum. Secondly, parents preferred their children to learn language considered useful in the economic sector as English and Kiswahili and Dholuo which was regarded as a 'good'

variety for social interaction. It is because of formed attitude towards Suba that it was of little use that Youth in Suba were not determined to learn to speak Suba.

3.9 Employment

The attitude that Suba was not useful in places of work and or in places that required a language of wider communication was represented by 26 respondents which constitute 52% of the total population. The attitude stated means firstly; that Suba had few speakers and could not be used as a language for wider communication for social interaction. Secondly; Dholuo was the preferred a language for wider communication. Considering the attitude and its implications, the Suba Youth were not determined to learn Suba.

3.10 Lack of Books

The attitude represented by 29 respondents out of the total 50 respondents was that Suba had not enough literature. This number constitutes 58% whose attitude means firstly, that Suba Youth could exhibit low literacy level in Suba because they were not exposed to books in Suba which were equally lacking.

Secondly; Suba could not be taught as first language in education system because of lack of reading materials. Thirdly; since Dholuo had literature Suba children had to be taught Dholuo as first language in education system and therefore were more exposed to Dholuo than to Suba and lastly, Suba was threatened by endangerment since books that are lacking are faithful repositories. The presumed constituents of the attitude formed by the 58% of the total population make the Suba Youth to learn Dholuo and lose enthusiasm for Suba language.

3.11 Suba was Complex

The attitude that Suba was complex compared with Dholuo had a low representation by the respondents. Only 2 respondents which constitute 4% of the total 50 respondents had formed this attitude. It means the respondents constituting 4% of the population represented the population who were resistant to change. They perceived Suba as a language totally not worth learning compared with Dholuo because of the enthusiasm they had for the language.

3.12 Inability of Suba to Cut Ethnic Boundary

The majority of the respondents constituting 78% of the total population showed the attitude that Suba represented the past, not modernity and it was a limiting language. The 78% was represented by 39 respondents out of the total 50 respondents. Out of the 39 respondents, I

interviewed 10 respondents. 8 respondents out of the 10 respondents interviewed, showed the attitude that Suba represented the past, not, modernity to mean that Suba had no future as its speakers would soon die because of age. Besides that Suba was a 'bad' variety that could not be associated with the Youth as a modern group and therefore had not time in trying to learn Suba.

The remaining 2 respondents out of the 10 respondents I interviewed showed the attitude that Suba was limiting to mean, firstly; that Suba was not the preferred language for wider communication in Suba as a bilingual society. Secondly; Suba had very few speakers. Due to such attitude the Suba youth were determined to be more positive towards Dholuo which was considered modern and a language for wider communication.

Conclusion

The data analysis done in this chapter revealed a number of attitude formed by the respondents and their possible implications. These include among others.

- i). Suba was on the brink of endangerment.
- ii). Suba could not be taught as first language in education system.
- iii). Dholuo was the preferred language to Suba by the Suba Youth.

In the next chapter which is chapter four I will present the findings based on the data of the study.

CHAPTER FOUR

RESEARCH FINDINGS

4.0 Introductions

In the last chapter I analyzed factors that contributed to the negative attitude of the Suba Youth in Kaksingri towards the Suba language. In this chapter I am going to present research findings got from the analysis of the data of the study to ascertain whether the factors as claimed by the Suba Youth contributed to the negative attitude of the Suba Youth towards the Suba language.

4.1 Inter-marriage

The data of the study revealed that 98% of the total population of total 50 respondents felt like they were Luos, not Suba any longer. The feeling that they were Luos led to the giving of Luo names to the children born of the married lot. The children grow up determined to learn and to speak Dholuo as it is the medium of communication beginning from the family unit and spreading out to wider areas.

The feeling that they were not Suba any longer made the married respondents to develop a negative attitude towards the Suba language. This attitude was passed on to children who grew with a set mind that Suba language was not meant for them as a language of their origin. Therefore inter-marriage as a factor had led to language shift i.e. from Suba to Dholuo and can be termed as 'gradual attrition', (Genoble and Whaley 2006).

4.2 Parental Negligence

The data analysis revealed that lack of enthusiasm for the Suba language by the Suba Youth was contributed by parental negligence factor. 80% of the married couples preferred their children to learn and speak Dholuo as a language of wider communication. Women generally make their children adopt the language of the majority, (see the fergusonian Impact Vol 2: pp 551). Out of the total population of 50 respondents 84% of the respondent's stopped speaking Suba because they claimed that it was not a useful language and became negative towards it. This is a sign of language endangerment (see Anahit Minasyan in Daily Nation November 19th 2010). Majority of the otherwise ought to be potential Suba speakers shifted to Dholuo whose legitimate speakers (Luos) appeared to be comparatively larger and more powerful.

4.3 Education

Language(s) used as medium of instruction and or taught as subjects in the formal education system were the language(s) of preference. Out of the total 50 respondents 27 respondents which constitute 54% of the total population showed negative attitude towards Suba because it was taught in school and perceived it as not a useful language. The Suba Youth put their effort in learning English and or Kiswahili as international languages for economic sense (see Webb and Kembo – sure 2001:115). So lack of strong presence of Suba language in the education system formed the basis for lack of enthusiasm for Suba by the Suba Youth.

4.4 Peer Pressure

The majority of the respondents which constitute 66% of the total population of 50 respondents held negative attitude towards Suba. It was a language associated with the 'old' and was therefore not useful to the Suba Youth who considered themselves modern (see Muthora 2004). Dholuo was the preferred language for use by the Suba Youth for social interaction and for a feeling of modernity. The concept of the 'old' verses the 'new' made Suba to face endangerment. The language still survived because of the existence of the old to whom the Suba language was associated.

4.5 Language of the Church

Dholuo was the main medium of interaction in places of worship. This finding was represented by 56% of the total population of 50 respondents. The bible that was used in churches was that of Dholuo version because it was the preferred language for use. The Suba version (bible) was not in use because the negative attitude held towards the Suba language was the basis for its unpopularity with the Suba Youth.

4.6 Leaders

The minority of the respondents which constitute 38% of the total population of 50 respondents showed negativity towards Suba language. Young leaders identified themselves with the Youth. The language of interaction was mostly Dholuo.

4.7 Prestige

The majority of the total population of 50 respondents showed strong attitude towards Dholuo i.e. 40 respondents which was equivalent to 80% of the total population were positive towards Dholuo. Dholuo was regarded with high esteem: that it was more prestigious than Suba. The factors that formed the basis for prestige for Dholuo were that it had literature, that

it was used as a medium of instruction in lower primary education and that it was used as a medium of wider communication. Suba was a bad variety because it lacked literature and could not be taught as a subject in the school curriculum. Similarly it could not be used as a medium of instruction in lower primary education.

The Suba people still felt slightly assimilated and felt like they were completely Luos. This feeling was represented by only 13% of the total population of 50 respondents.

4.8 Minimal Interaction

Negative attitude by the Suba Youth towards the Suba language was represented by only 7 respondents of the total 50 respondents. Suba was held low because it was not taught as first language in lower Primary education and parents preferred their children to be taught English and or Kiswahili for economic gain. Back at home from school the few hours time was not used by the parents to make their children to learn Suba language.

4.9 Employments

The data of the study showed that 52% of the total 50 respondents were negative towards Suba. It was a language that could not be used for social interaction in places of work. It had few speakers who were preferably the 'old'. Dholuo as a language of wider communication was suitable for social interaction in places of work. Kiswahili and or English were the preferred languages for official interactions.

4.10 Lack Books

Suba language was lacking enough written texts. This claim was represented by 58% of the total 50 respondents. Suba Youths therefore could not completely read or write text in their own language. The substitute reading materials for first language were in Dholuo. So they could read and write Dholuo as first language more competently than Suba. Suba language was therefore not taught in primary education system.

4.11 Suba was Complex

The representation of 'Suba was complex' was only 4% of the total 50 respondents. The complexity of the Suba language had its basis on resistance to change though Suba was not complex.

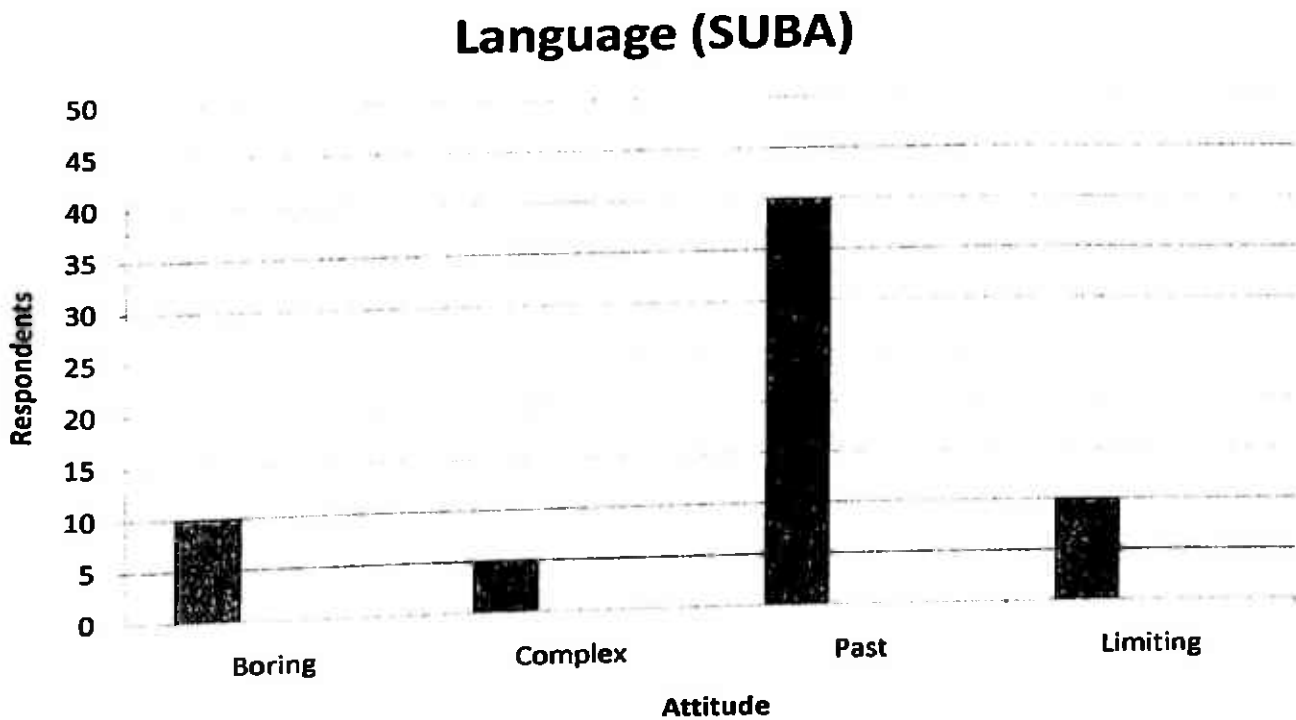
4.12 Inability of Suba to cut across Ethnic Boundary

The majority of the respondents constituting 78% of the total 50 respondents showed that Suba could not be used as a language for inter ethnic interaction i.e. Suba and Luos could not interact through Suba language. Dholuo was the preferred language because it cut across the Suba and Luo common boundary.

4.12.1 Attitude

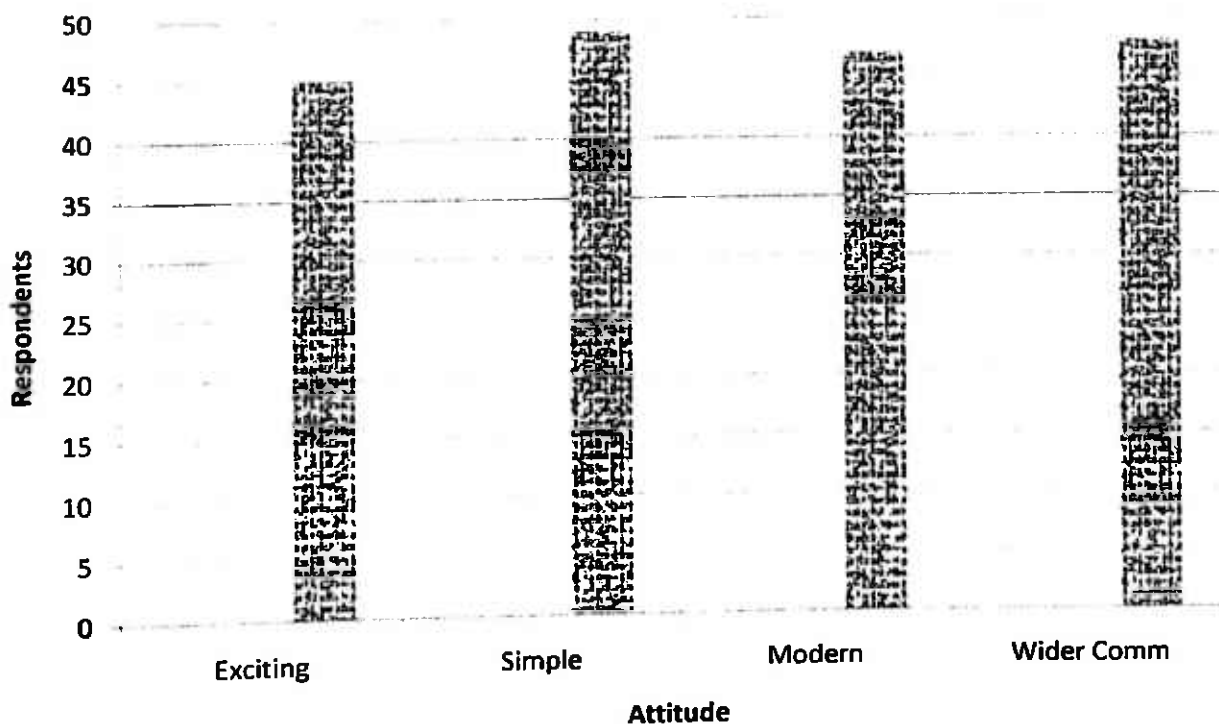
Statistically, the analysis of the data of the study revealed attitude towards language and ethnicity.

The argument can be presented thus:



The above diagram shows different attitudes held against the Suba language by the Suba Youth.

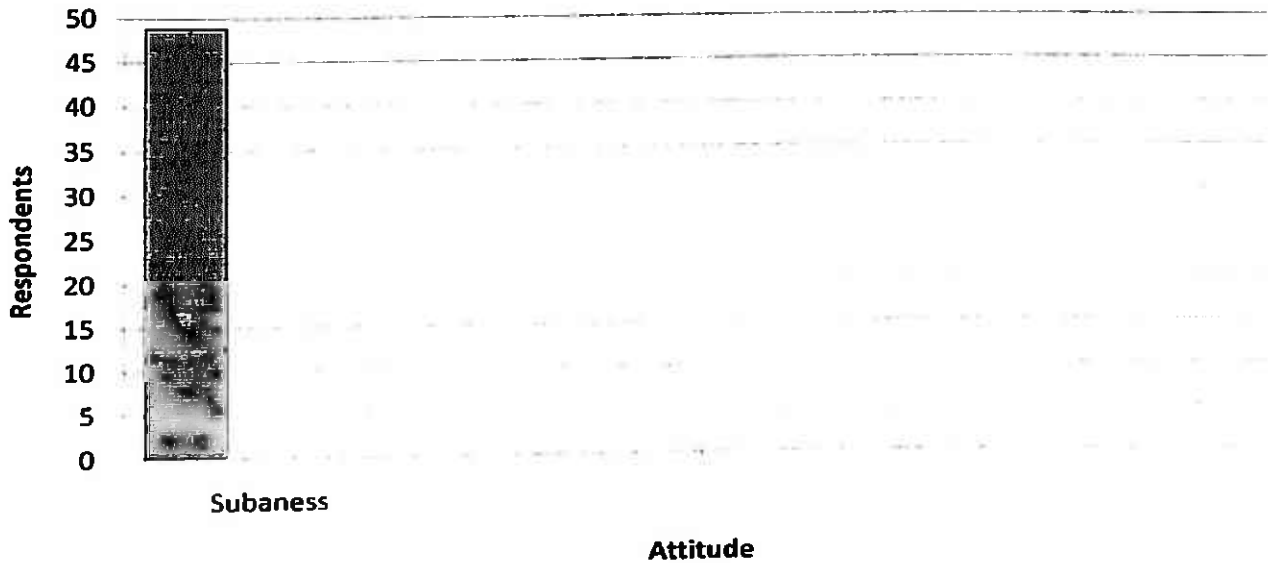
Language(DHOLUO)



The diagram indicates that preference for Dholuo by the Suba Youth was on the basis for wider communication and modernity.

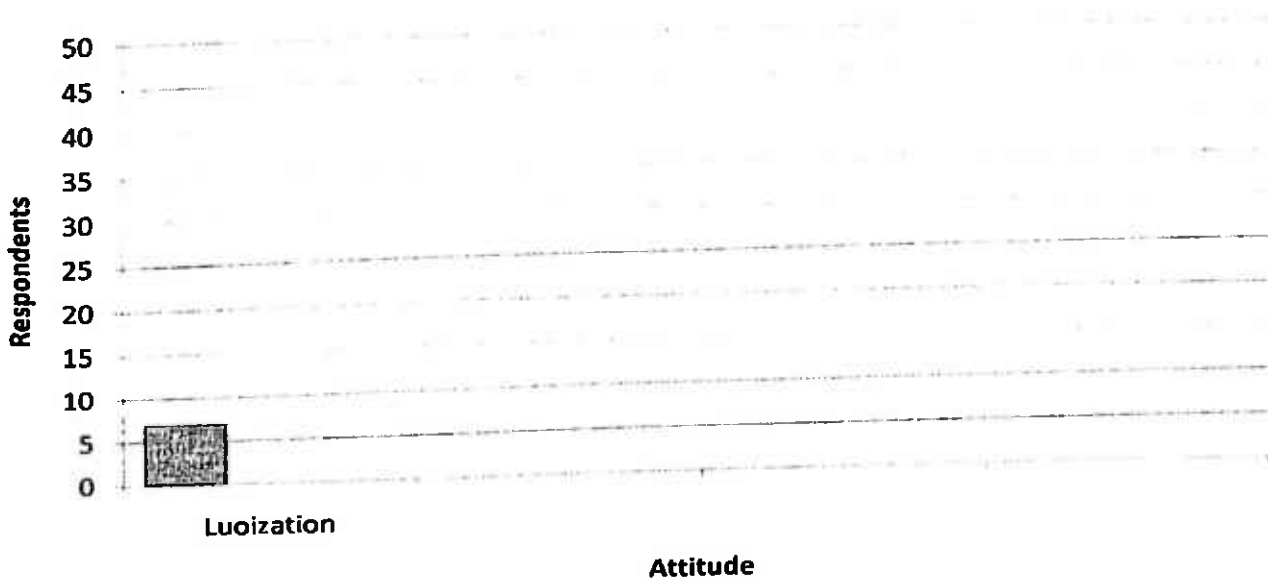
ETHNICITY

SUBA



It is an indication that though Suba Youth inclined towards Dholuo as the preferred language, Suba as a tribe still held a strong influence on them i.e. they wanted to be identified with Suba as a tribe.

LUO



Conclusion

Research findings in this chapter revealed that there was general negative attitude of the Suba Youth towards the Suba language. Dholuo was the preferred language for social interaction.

The Suba Youth, though negative towards the Suba language were very positive towards Suba as ethnicity. They identified themselves with Suba as a tribe.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introductions

Having come up with finding based on the data analysis, I now show what factors contributed to the lack of enthusiasm of the Suba Youth for the Suba language and the strategies that could be used to revive it.

5.1 Summary

Lack of enthusiasm of the Suba Youth for the Suba language was necessitated by a number of factors.

- i). Socio-cultural activities like intermarriage played a major role. This activity saw the children born of parents of either mixed ethnicity or same ethnicity taking to Luo names.
- ii). Parental negligence gave a substantial chance of Dholuo to downplay the Suba language. Parents, especially mothers wanted their children to speak a language of the majority. This happened and was inculcated into the growing children through regular use of Dholuo. It made the Suba language be rated as less useful in the face of Dholuo.
- iii). Relationship among the peers gave prominence to Dholuo as a language of communication. It was like a game of the 'new' verses the 'old'. This notion made them not to show a sign of learning to know and to speak Suba language owing to it being associated with the old. So they opted to communicate in Dholuo alongside other languages learnt in school as might have been necessitated by the occasion of use.
- iv). Due to lack of much exposure to the Suba language, the Suba Youth showed both communicative and linguistic incompetence in the language. But rather felt comfortable with Dholuo, English and Kiswahili causing a situation of multilingualism among the Suba Youth.
- v). The Suba Youth were no quite enthusiastic for the Suba language and therefore showed negative attitude towards the language. The positivity towards Subanness was as a result of solidarity among the Suba people to have themselves recognized as an ethnic community in its own right despite the much influence associated with

so many factors the Luos had on them. The feeling was expressed by the majority of the respondents on across examination.

- vi). Suba language still ranked low compared with Dholuo, English and Kiswahili as the language used by the Youth on different occasions. Dholuo as a language of wider communication was considered prestigious in relation to family usage and or social interaction.
- vii). Strategies that could be used to review the Suba language ranged from formal to informal. Formal included: education, administration, political and informal included; socio-cultural activities. creating awareness among the youth of the importance of the indigenous language.

5.2 Conclusions

Lack of enthusiasm of the Suba Youth for the Suba language was due to lack of its regular use as a language of communication right from the family unit to the wider community. This language phenomenon was blamed on the parental negligence, intermarriage, and the peer influence. These factors contributed to the general positive attitude towards Dholuo to the detriment of the Suba language. The Suba Youth therefore were incompetent in the use of the Suba language.

Since Dholuo was a language of wider communication and parents especially mothers wanted their children to use the language of the majority, Dholuo was perceived as more prestigious in relation to the Suba language.

Lack of enthusiasm by the Suba Youth for their language of origin was not a hindrance to the love for their ethnic origin and to the eagerness to have their endangered language revived. They identified themselves as Suba people and suggested that Suba language was to be revived through the use of formal and informal approach.

The feeling that was expressed by majority of the respondents in Kaksingri Location that Suba language needed revitalization was a rich area that could be researched on.

5.3 Recommendations

Chapter two and Appendix two of this study highlight a number of strategies that could be applied to save the Suba language as were suggested by the respondents. These strategies were not discussed into details using the designed questionnaires and or face-to-face interview to give it a better insight. Crystal (1941:133-142) suggested various factors that had

been attested to venture into endangered languages in different parts of the world. These factors may be used as guidance to find out whether the respondents' suggestions could be most appropriate to be used to revive the Suba language.

Conclusion.

Suba language was endangered due to the negative attitude of the Suba Youth towards the Suba language. This language phenomenon could only be reversed by use of the revitalization strategies suggested in this study.

APPENDICES

APPENDIX ONE

LETTER OF INTRODUCTION TO RESPONDENTS

NAME:

ARTHUR MBARA
P.O. BOX 101
HOMA-BAY

DATE

Dear Sir/Madam,

RE: ATTITUDE OF SUBA YOUTH TOWARDS SUBA LANGUAGE.

I am a Master of Arts student at the University of Nairobi carrying out a research on the above issue. I kindly request you to assist me by filling in the questionnaire enclosed herein as currently and as honestly as possible.

I do assure you of at most confidentially to both your identity and answers. Information obtained shall strictly be used for the purpose of this research only.

Thanks in advance for your willingness to participate in this important exercise.

Yours sincerely

ARTHUR MBARA

APPENDIX TWO

QUESTIONNAIRE FOR RESPONDENTS

Introduction

The information given in this questionnaire will be treated with strict confidentiality. Please respond to all question items as instructed. Please put a [✓] or write your responses in the spaces provided.

Demographic information

What is your gender Male [] Female []

Are you an indigenous resident of Kasingri region? Yes [] No []

Please indicate you age in years 18-25 yrs [] 26-35 yrs []

Are you employed? Yes [] No []

Please indicate your marital status Married [] Single []

Please indicate your level of education.

Are you aware of the negative attitude of the Suba Youth towards Suba Language?

Yes [] No []

If yes, when and how did you come to realize it?

What is your attitude towards the Suba language? Negative [] Positive []

What, in your opinion are the possible contributing factors?

- i). _____
- ii). _____
- iii). _____
- iv). _____
- v). _____
- vi). _____
- vii). _____
- viii). _____
- ix). _____
- x). _____

APPENDIX THREE

TIME SCHEDULES

2012										
Activity	FEB	MAR.	APRIL	MAY	JUNE	JULY	AUG	SEP	OCT	NOV
Proposed topic and general area of research	■									
Literature search and review		■								
Proposal writing			■							
Confirmation of topic and readiness to present				■						
Sending of presentation schedule				■						
Proposal presentation of the department				■						
Data collection					■					
Analysis of data and compilation of report						■				
1 st Draft of the project to supervisors							■			
Correction to Draft								■		
Handling of spiral bound copies of project to dep									■	
Defense of projects									■	
Final Hard Bound copies.										■

APPENDIX FOUR

BUDGET OF THE STUDY

Description	Cost (Kshs)
1. Secretarial services	
2. Laptop Purchase	65,000.00
a) Typing Proposal (1 st copy)	3,500.00
b) Correction of 1 st proposal	1,000.00
c) Typing final report	1,500.00
d) photocopying questioners	2,500.00
2. Stationeries	
a) Writing materials	1,500.00
b) Duplicating papers	1,500.00
c) Pens, pencils, erases, white - out	300.00
3. Travelling expenses	
a) Pretesting questionnaires	4,000.00
b) Administration of questionnaires	30,000.00
c) Consult supervisors	30,000.00
5. Binding	
a) Spiral binding of proposal 3 copies	1,000.00
b) Binding final report 7 copies	15,000.00
6. Miscellaneous	20,000.00
Total	146,800.00

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ACKNOWLEDGEMENT

I am very grateful to my family for the provision of all the necessary resources needed for the research work thus making it a big success.

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